

HUMANIST WORLD DIGEST



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OF RELIGIOUS HUMANISM

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HUMANISM, SCIENCE AND RATIONALISM

By R. C. Traill

THE SCIENTIFIC REVOLUTION

By Hyman Levy

Federal Aid to Church Schools

P.O.A.U.

Higher Education for Survival -- Part 2

Dr. D. M. Morandini

NEWS AND VIEWS

EDITORIAL

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NOT TO BE TAKEN FROM BUILDING

WHAT IS RELIGIOUS HUMANISM?

The religious Humanist feels that religion without a natural scientific basis is either myth or superstition. Conversely, science without a moral basis is incomplete and non-humanistic. We hold that it is the function of science to seek the truth, and the function of religion to warm and supplement it.

The religious Humanist is consecrated to seeking personal and social values with which to govern life. We hold that the ultimate goal of religion should be the creation of the brotherhood of man under a world order that to every human being provides equal opportunity, personal freedom and universal justice.

We seek to present Humanism as a scientific and religious philosophy which neither denies nor subscribes to any particular faith. Yet we feel that it provides a common faith which all people can use to rise above the barriers of the sectarian beliefs that now divide them. In behalf of this common faith, we emphasize cooperation with, rather than opposition to the traditional religions in an effort towards the unification of mankind.

THE HUMANIST WORLD DIGEST

Editor:

E. O. CORSON

Associate Editors:

EUGENE KREVES, JAMES McKNIGHT, HAROLD SCOTT

Science Editor

D. M. MORANDINI

Social Science Editor

BRADFORD SHANK

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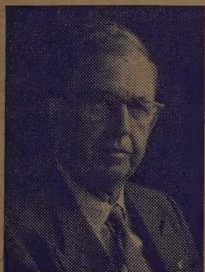
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EDITORIAL

Early in the past week of July I attended the last rites in a Russian Orthodox Church for a man whom I had known for the last thirty years or more as a Social Democrat, active in A.D.A. and worthy community problems. Behind all that, as you may begin to realize, he was not just an ordinary Russian emigrant but a Menshevik leader in the Russian Revolution. In the 1905 revolt he was one of the leaders for whom the prison was broken for his release. At that time he had been chained for six months with a broom stuck under his knees and his arms chained under and around it. After the failure of that revolt he escaped to Europe where, up to the time of the Kerensky Social Democratic Revolution, he directed the organization and distribution of all revolutionary literature that was distributed by the underground to Russia.



E. O. CORSON

What the Bolsheviks did to that Social Democratic Revolution is common knowledge to all. He was in charge of the Department of Agriculture, which included cooperatives. When the Bolsheviks caught him, rather than hang his body on a sharpened fence post with the thousands of others, they sentenced him to Siberia and death. Twice before he had had similar death sentences from the Czar government. This time he again escaped via Japan and then finally to the U. S. A., where he established himself in a small importing business. A few years ago he wrote a book on the history of the Russian Revolution and the ones who worked for it but he never published it because, he said, he had made a check throughout Russia to find some of his relatives and found none. He was afraid if he published the book the same thing (extermination) would happen to those who worked with him, including their loved ones. His name was Michael M. Shneyeroff, aged 81. We called him Shney.

Now the thing we are leading up to: the prospects of establishing a foundation around which a world of peace with a disarmed world might be established. We have reminded ourselves what the Russian Bolsheviks did in their revolution and their destruction of the millions of their fellowmen. The Eichmann trial in Israel reminds us of the six million Jews Hitler destroyed. And lest we forget some of our boys in the Pacific, in their

training as Rangers, it is said went too far after the enemy in one case had surrendered. When we take into consideration the figures that have been quoted, some forty million destroyed through combat in World War II and the same people that participated in that holocaust now sitting around the table with their guns unleased ready for action if anyone makes a motion like he was going to draw, it's time for the world to take a long quick look at the situation and do something toward building a real foundation for a lasting peace. It looks like, of all the peace offers that have been suggested is one to get some unarmed land between these gun toters that could act as a buffer under the control of a United Nations Mandate. The Russians, I think, proposed the Papacki Plan, which it seems they have backed away from and our State Department opposed, but it still looks basically sound. It would include as disarmed states, East and West Germany, Poland and Czechoslovakia to start with, as a foundation which a disarmed world could start to build around, and then possibly use the ten aims of the Humanist World Fellowship as guide posts for the foundation of a world ordered on peaceful prerogatives rather than war. Our Secretary of State Rusk recently presented a program containing points similar to some of these aims. The door has been opened. Peace could be wonderful!

* * *

A COMMERCIAL—BRAGGING—OR PUBLIC RELATIONS

"In Who's Who in America" a breakdown of denominational affiliations reveals that per 100,000 listed, there are:

7 Roman Catholics	125 Congregationalists
17 Baptists	174 Episcopalians
19 Methodists	411 Unitarians
21 Jews	

There are more Catholics than any other denominations in the House and Senate but in those bodies there are more Protestants than Catholics. There is but one Catholic in the cabinet.

—Ram's Horn

* * *

Politics in the Pulpit

If bomb tests are resumed probably they cannot be stopped. If so, farewell to hopes for man's survival.

HUMANISM, SCIENCE AND RATIONALISM

By R. C. TRAILL

Primitive man in tribal society is surrounded on every hand by superstition, and he practices magical ritual which, ostensibly to him, controls his environment for his benefit. It does not of course have any such effect, but we should not therefore condemn it as useless: while having no objective effect on nature it does have a subjective effect on him, and maintains the tribal structure without which he would be just an animal on a level with other animals. The tribe, and the beliefs that hold it together, are all that he has to preserve his human status.

As the tribe emerged into a class society, magic and ritual were taken over by the priestly caste, and put to use to maintain their special status. Such a society is well represented by ancient Egypt; and a Greek, Isocrates, in the fourth century B.C., commented that the Egyptian lawgiver had established so many contemptible superstitions, firstly because he thought it proper to accustom the masses to obeying any command that was given to them by their superiors, and secondly because he judged that he could rely on those who displayed their piety to be equally law-abiding in every other particular. A rational, naturalistic attitude to the world was first developed by the Ionian Greeks; Cornford writes: "The Milesian system pushed back to the very beginning of things the operation of processes as familiar and ordinary as a shower of rain. It made the formation of the world no longer a supernatural but a natural event. Thanks to the Ionians, and to no one else, this has become the universal premise of all modern science." To later Greeks, especially those concerned with maintaining the structure of the principal city states in Greece proper, based as they were on slavery, such ideas were disruptive, and a theistic view was actively encouraged; to doubt the truth of the tales of Homeric gods and goddesses was blasphemous, and Plato strove to rid philosophy of the materialists, to whom, he wrote, "The gods . . . have no existence in nature but only in art, being a product of laws. . . . That is what our young people hear from professional poets and private persons, who assert that might is right; and the result is, they fall into sin, believing that the gods are not what the law bids them imagine them to be, and into civil strife, being induced to live according to nature, that is, by exercising actual dominion over others, instead of living in legal subjec-

tion to them." He further justified the propagation of ideas known to be false in order to make inferiors submissive, and dignified this with the term "noble lie." Aristotle, who found no difficulty in justifying slavery, on which the ancient civilized world was upheld, wrote of philosophy: "Just as we call a man free who exists for his own ends, and not for those of another, so it is with this, which is the only free man's science; it alone of the sciences exists for its own sake." The lot of the slave was clearly to exist for the ends of another, and the gods and the noble lie helped to ensure this.

Christianity developed out of Judaism, which had helped the struggle of Jewish nationalism against enslavement by neighboring powers; and carried this struggle forward into the new conditions under the Roman empire, until it was astutely bought out by Constantine. Neither religion contributed appreciably to science, but they did contain important humanitarian ideas otherwise unknown at the time, such as the Sabbath day of rest, and the commandment against murder.

The slave-owners gave place to feudal lords; and the mediaeval church, which supplied the intelligentsia of feudalism, took over Aristotle's philosophy, and developed it as a means of perpetuating the system. Ossification of society, in favor of the lords, against any change discouraged all free rational speculation and science; for they were likely to lead to change. In feudal society every man had his allotted place and expected pattern of behavior; his individuality was unimportant. The effect of this on individual lives is shown in Shakespeare's play "Romeo and Juliet"; the two lovers struggled against this rigid feudal pattern, but inevitably in vain. It needed the upheaval of the renaissance to break the power of Aristotelianism, and to dissolve the rigid social ties of feudalism. The renaissance gave birth, not only to protestantism, but also to atheism (the atheist playwright Marlow was accused of "spelling God backwards") and to the development of interest in man as an individual, which was humanism. The changes thus brought about were regarded by rulers as a threat to the state, as exemplified by King James' remark: "No bishop, no king!"

In Britain, catholicism, the religious counterpart, companion, and upholder of feudalism, was replaced by a militant protestantism, which for centuries rightly regarded catholicism as the enemy of its new-found liberty and individualism. Though modern science was born soon after the rise of protestantism its real de-

velopment awaited the rise of industries following the industrial revolution. Rationalism arose at the same time; by making man the center of interest it inherited the mantle of humanism, and by using the results of science and criticism as tools it became more firmly established theoretically, and can justly lay claim to the title of scientific humanism. This is not to suppose that rationalists as such are scientists, though a large proportion of of scientists tends to take up a rationalist position, in their scientific work at least, and very often in their private beliefs.

While the defeats it has suffered in the battle of ideas has caused religion to retreat everywhere it is still very strong and officially encouraged because it is still needed to give support to powerful people (even our so-called secular Federal Government managed to give material aid to the British and Foreign Bible Society by making land available free for its Canberra offices). And seemingly any religion is better for this purpose than none, for the protestant militancy that once defied Rome has given place to a complacent acceptance of the flirtation with Rome by highly placed persons in the state.

What of the future of rationalism, or scientific humanism? We shall continue to affirm the place of man in the center, not indeed of the universe as in the middle ages, but of our purposes, so that what is of benefit to man on earth will be good to us, and what is of no benefit will be rejected. But we must mean by man not just one class or nation, or even a group of nations, but all human beings on the earth. Before the last century it was possible to maintain that only a few could benefit from the limited resources available, and that the majority must needs go without; but with the expansion of economic life brought about by the industrial revolution, and the scientific revolution of today, it becomes more and more apparent that we can extend the world's benefits to all. This change in outlook made the birth of rationalism possible; and, when we have learned how to complete our new industrial revolution, it will make possible also a true humanism in which each man is really free to develop himself to his own ends. This stage is not yet reached, as the events at Sharpeville and elsewhere in South Africa have shown us, as the events in Buchenwald and Auschwitz have shown us, and as our own treatment of our Aborigines, and even our own workers has shown us.

How such a practical humanism is to be achieved is a political matter, and rationalists will not all agree on the steps we should

take. This then must set the boundary to what we, as a movement, can achieve under present conditions, though it need not set a boundary on our discussions, as much of the correspondence in recent copies of the "Rationalist" has shown. We are however agreed that it must be achieved by the use of rational thought, based on the best available scientific evidence, and free from the shackles of religious prejudice, which, rooted in the past, tries to hold us back in the past, to prevent change, in the interest of this or that group; and to frustrate the expectations of millions in the benefits that science and industry could heap upon us.

—The Rationalist, 422 Collins Street, Melbourne, Australia

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Risk Versus Certainty

C. P. Snow writes that cessation of nuclear testing involves some risks but that continued manufacture of nuclear bombs means that tomorrow or within ten years one is "going off" and that is a certainty.

* * *

THE SCIENTIFIC REVOLUTION

By HYMAN LEVY

The age of greatest scientific achievement is also the age of deepest cruelty

It has now become a cliché to say that we live in a technological age, but the speed with which this has come upon us, and its implications for our modes of behaviour, for the tacit assumptions in our thinking, for our values, both consciously and unconsciously expressed, have hardly been realized. The office worker stretches out his hand to the buzzing telephone as automatically, as unthinkingly, as the car driver changes gear or adjusts the pressure of foot on the clutch or the accelerator, or as the typist taps the separate keys with her fingers. It is the older generation, conditioned to a lower tempo of life, which is nervous of the telephone, which if it does type does so slowly and laboriously with one finger, and which tends to become the 'back-seat' driver.

Much of this transformation has occurred relatively suddenly, within the lifetime of most of us. As youngsters we were cautioned by the policeman for dangerous scorching on our cycles—probably at the outrageous speed of nearly fifteen miles per

hour. We gaped in wonder at the 'Magic Lantern'; we rolled with laughter at the **silent** frolics of Charlie Chaplin on the Moving Pictures. Then came Cinema, and the Radio spoke out; and finally — is it really final? — Television arrived. Here in a couple of sentences we see the successive stages in a series of interlocking technologies, and with them the birth of new art media.

All this has penetrated deep into the home and into the way of life of the very youngest. The modern housewife moves among detergents, refrigerators, and electric washing machines; she is surrounded by plastics — cups, saucers, spoons, boxes, brushes, bags, table-tops, and brightly coloured curtains. Modern technological chemistry has transformed her kitchen; while her young son rushes in, straight from the television, to explain in highly technical language how a space ship is propelled upwards, or guided downwards as it is steered towards its landing site, what it means for a pilot's actions and reactions, his thinking and his feeling, to be weightless, and why he is weightless.

He can explain the functions and wide variety of the multitude of instruments that record the pilot's every movement, how expensive the whole apparatus is, and why it is important that every milligram of weight should be saved. Accordingly, the boy informs us older people, who obviously have been born too soon, some of these instruments have such small and economical gears that the whole mechanical system, with all its complicated network of interlocking parts, can pass through the eye of a needle. To the younger generation the microcosmic and the macrocosmic worlds have become a single unity.

When we express amazement at these wonderful achievements we are in fact commenting on the vast difference between what was our normal life and what is the normally accepted environment of these youngsters. The modern boy takes all this in his stride — sputniks, artificial satellites, modern calculators. These are the yardsticks of his familiar world in terms of which he now measures material change. Through them his judgment and his values grow and exercise, and presently by their means he perfects new art forms. 'The art design of engineering products', a phrase now in common use, underlines the need for a conscious synthesis between science and technology on the one hand, and art on the other.

It is clear that the machinery of a new society is being rapidly assembled before our eyes. Let us not delude ourselves, however, by imagining that it is something happening only in this country, something parochial. It is world-wide. The whole African continent has begun to rise to its feet, and in less than a generation it will have industrialized itself and have become a new force in the world. China is already three-quarters way there, and if the immense forward strides in Russia can be taken as a guide, China in a matter of ten years will reveal itself as a new type of modernized scientific society with 600-million population. The same thing is happening in Cuba—and in its own way, at its own pace, in India.

Reassessment

What is lacking is a just appreciation of the significance of all this for the education of people who have to create a full, fruitful life in this society and who have to utilize its machinery for the achieving of human ends that will later be deemed worthy, good, and valuable.

How, for example, is all this specialized knowledge to be translated into common currency, so that it may become an integral part of our mental capital? How and at what stage is it to be canalized into our education system? How are we to obtain and how train teachers, at all educational levels, capable of effecting the necessary unity between specialized knowledge and a human understanding that is at once broad and deep?

The coming into being of science in its present dramatic form is of course only a single aspect of the vast cultural revolution taking place in the whole of society. This is occurring, however, in a curious self-contradictory way. Advances emerge out of intense specialization. Chemists, physicists and mathematicians cannot be expected to understand each other, may not even speak the same language; and that is not surprising. The trouble is deeper than that. Mathematicians in one branch of Pure Mathematics, for example, may be completely bewildered when faced with the work of someone in another branch. With intensifying specialization, how are the sections to be kept in understanding contact with each other, bearing in mind that increasing specialism is inevitable? Science itself demands its own interpretation to its own devotees otherwise we may be moving towards a scientific traffic jam.

Again it has become all too apparent that the social consequences of any scientific discovery and its technical exploitation may be very drastic indeed; as for example in the case of nuclear bombs. For those who are responsible for directing and controlling the policy and politics of a modern State, for those who have to keep their finger on the pulse of social change, this raises a series of problems each beset with a multitude of difficulties. It is rare for a politician to have any direct knowledge of science, just as it is rare for any scientist to embark on a political career. I know of none who has done so. How then is the politician to choose the scientist who is to advise him? Where is the sociologist or the scientist who is capable of making a quantitative estimate of the social consequences of a given discovery? How much more difficult must this be when the discovery is not given but has itself yet to be made?

Even if among a diverse collection of specialists he fixes on one, how shall his questions be posed so that it is capable of a definite scientific answer? A political decision rests not merely on numerical estimates, but also on ethical values. How, for instance, is one to decide whether it is worth while spending £1,000-million on Space Research? If it is to mean a reduction in the Education grant, what then? Is it really true that scientific considerations only enter into the question? Nothing military? Prestige? Can one of the foremost capitalist countries risk allowing one of the foremost socialist countries to achieve dominance in this field?

It is, in fact, now abundantly clear that the transformation that is taking place everywhere in the world today is involving a complete reassessment of the position of science and of the scientist in our midst. Gone are the days when only he was 'cultured' who had had the privilege of a classical education at an Oxford College. It is with the human and administrative problems arising out of this situation that C. P. Snow is concerned in his writings, and especially is this the case in his most recent highly controversial book—**Science and Government** (Oxford University Press, 9s 6d). He illustrates the theme in his description of the part played by, and the struggle between, Lord Cherwell, Churchill's chosen scientific adviser, and Sir Henry Tizard, especially in relation to the bombing of Germany during the past war and the scientific procedures deemed necessary for the Battle of Britain.

Was Bombing Justified?

The key question was: Would the expenditure in trained manpower and bombs, the cost of blotting out the working class and their homes in certain industrial areas in Germany, be worth while in terms of the reduction in German productive power? Tizard fought the proposal, not on ethical grounds—morality had no place in the matter, scientifically speaking—but in terms of simple arithmetic, maintaining that Cherwell's estimate of the damage that would be done was at least five times too great.

Actually it turned out to be a tenfold over-estimate. Query: Was Churchill really qualified to choose the correct type of scientific adviser? Further query: What happens when the experts disagree? Does the Minister then decide between them?

The story of the struggle between these two men is not only an intriguing one in human terms, but significant also because it contains within it most of the problems that are evoked by the development of science in a modern society. For myself, what it also indirectly underlines is that appalling fact that this, the age of greatest scientific achievement, seems also to have been the age of deepest cruelty. These two are not unconnected.

—The Humanist, 40 Drury Lane, London W.C. 2

* * *

FEDERAL AID TO CHURCH SCHOOLS QUESTIONS AND ANSWERS

Question: Is it not true that a parent who sends his child to parochial school is double-taxed? Is he not taxed once for the public schools which he does not use and again for the parochial school which he has chosen for his child?

Answer: The parent who uses the parochial school is single-taxed like everyone else. He is taxed for support of the public's schools. There is no tax for religion in the United States. Any payments a man makes to his church are voluntary gifts. Furthermore, if parochial schools were supported by tax funds, then Protestants, Jews and persons of no formal faith would be double-taxed. They would be taxed once for the public's schools and a second time for church schools indoctrinating children in religious beliefs which they do not share.

Question: Is it not unjust and discriminatory not to include children in parochial schools in Federal school aid programs?

Answer: Public funds can be legally and properly used only

for schools owned and operated by the public. Parochial schools are not amenable to state boards or state standards. These schools are not owned by the public and the public has no control or responsibility where they are concerned.

Question: Does it not appear unfair that proposed Federal aid programs should include parochial school children in the count on which benefits are to be allocated but do not include parochial schools in the distribution of benefits?

Answer: Previous programs did not count parochial school children. The cry was heard that parochial school children might at least be counted. Now they have been counted but the complaints continue. All such complaints are merely part of the propaganda for subsidies to church schools.

Question: If parents have a right to send their child to a religious school for his education, is not that right destroyed if the government refuses to provide tax support for such schools?

Answer: No more than a refusal by the government to hire a hall destroys a man's freedom of speech. Citizens are guaranteed by our Constitution, but this does not mean the government must support each expression of freedom with tax subsidies.

Question: Is not the whole matter concerning the constitutionality of aid to parochial schools pretty much up in the air? Has not the Supreme Court of the United States approved of some forms of aid to such institutions and disapproved of others?

Answer: The Supreme Court has repeatedly made it clear that no aid beyond bus transportation can legally be given to parochial schools under the First Amendment. For example, in the *Everson* case (1947) the Court said: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

In the *Zorach* case (1952) the Court said: "Government may not finance religious groups." Those who argue that the Court's interpretation of the First Amendment is vague are those who want to evade it.

Question: Would we not have a better quality of education if the government subsidized private and parochial schools?

Answer: A number of competing systems of religiously segregated schools would not necessarily be better than one system serving all faiths. It is likely that none of the competing systems would be much good.

Question: Is it not dangerous to have education entirely under the control of the State? Does not such control tend to be monopolistic, overly centralized and totalitarian?

Answer: Public schools in the United States are not controlled by the State. They are controlled by the people acting through their duly chosen officials in local communities. In a democratic nation like ours, education, no less than the military, ought to be under public control. Parochial schools are completely controlled by clerics; the people have no share in their ownership and no voice in their management. Catholic parents are not even given a choice of schools; they are required by Canon Law to send their children to a school of their own denomination on pain of dire spiritual penalties.

Question: Would not the moral standards of the nation be higher if parochial schools were encouraged by government subsidies?

Answer: Despite the fact that parochial schools can pick and choose and public schools must take everyone, there is no evidence to indicate that there is less delinquency and crime among graduates of parochial schools than among graduates of public schools.

Question: Are we not indicating opposition to God and religious values when we refuse Federal aid to schools which major on these matters?

Answer: In a country of many faiths there are also many and varied ideas about God and religious values. To subsidize the teaching of one, or even several, would be to stir implacable religious antagonisms in our nation. Up to this point our government has spared itself all manner of headaches by keeping out of this realm. It ought to continue to keep out of it. It is no disrespect to a religion to say that those who believe in it should support it and others should not be taxed for this purpose.

Question: If we refuse to subsidize church schools are we not favoring godless schools where secularism is taught?

Answer: Public schools are not godless. They do not teach secularism. Since students attend upon compulsion of law it would violate our tradition to subject them to indoctrination in any specific faith. Respect for religious faiths and values is normative for teaching in public schools.

Question: Will not Catholic people refuse to vote public school bonds and even general tax levies for public schools if parochial schools do not receive public funds?

Answer: They would only be depriving their own children and weakening their own nation. One half of all Catholic children are enrolled in the public schools. This percentage is expected to rise in the years ahead. Catholic parents will not be insensitive to the needs of their children in public schools, nor will they be a party to the weakening of their nation.

Question: The question of constitutionality aside, what objection can there honestly be to providing public aid for parochial schools?

Answer: Such a use of tax funds would stir deep resentment among persons who would in this case be taxed for a religion which teaches that their own faith is false.

To support parochial schools with tax funds would also discriminate against those churches which do not operate weekday schools in competition with the public system. One form of religious indoctrination would be heavily subsidized while others would be reduced to second-class status.

Question: Are not Catholic parents entitled to their "share" of the tax funds that are expended for education? Is this not a matter of distributive justice?

Answer: Taxes are not allocated in "shares." They do not constitute a melon for private interests to divide. Taxes are levied and paid for the common good. Many people who are taxed receive no direct benefit from their payments—childless couples and bachelors, for example. For pressure groups to demand benefits on the basis of the taxes they pay would throw the entire tax structure into chaos.

Question: Would not some form of tax relief or "tuition grant" to the parents of children in parochial schools avoid the constitutional objection to government aid to such institutions? Would not such assistance be aid to persons rather than to church schools?

Answer: The end result would be exactly the same. There is no real difference between paying funds to parents who turn them over to an institution and paying the money to the institution itself. The United States Supreme Court has repeatedly held that one may not do by indirection what he is forbidden to do directly.

Question: Should not parochial schools receive public assistance because they serve a public function?

TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thrall of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—An accelerated conservation program (1) of the world's natural resources to arrest wasteful exhaustion and wanton destruction and to insure their preservation and widest beneficial use for man's survival (2) to conserve the world's human resources by the establishment of correct population balances as related to their geographical areas.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) an international economic coordinating committee to plan ways to prevent disastrous national and worldwide economic crises.

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only accepted method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must

eradicate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future — for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

Answer: A parochial school is as much a religious institution as a parish church of the same denomination. Those who found and maintain these schools acknowledge freely that they exist for the same purpose as the sponsoring church—to produce committed and loyal votaries of this faith. This, it is consistently asserted, is the admitted aim of every subject taught—even down to physical fitness and driver training. Religious indoctrination is primary; any other purpose is secondary and incidental. There can be no question but that aid to denominational schools contributes to an establishment of religion and is therefore barred under the Federal Constitution.

Question: Could not the government legally provide funds for construction of buildings for parochial schools in which religious courses would not be taught—courses such as science and mathematics? Would not such aid entirely avoid the classification of aid to religion?

Answer: Once the buildings were erected they would pass entirely out of the control of the government. They would, in the case of Catholic schools, belong to the bishop of the diocese. He could have anything taught in the rooms that he wished and nothing could be done about it. It is unthinkable—and entirely illegal as well—that the government would police the buildings it had erected for the parochial schools to see that religion was not being taught in them.

Question: If grants for parochial schools would be unconstitutional, what about loans? Surely there is a difference between a loan and a grant.

Answer: A legal memorandum prepared for President Kennedy by attorneys of the Department of Health, Education and Welfare and the Department of Justice, states that across-the-board loans to church schools are as unconstitutional as across-the-board grants. To provide government assistance in the form of credit for church schools and to make the government the banker for these institutions, is to violate church-state separation.

—P.O.A.U.

* * *

Cowardice asks, Is it safe? Expediency asks, Is it politics? Vanity asks, Is it popular? but Conscience asks, Is it right?
—Punshon

FEDERAL LAW COMES FIRST

The moral argument for equal rights has been stated time and again. That argument is reinforced a hundred fold by developments in our fast moving world. America cannot meaningfully preach freedom, liberty, and equal rights throughout the world while denying them at home.

At issue in today's civil rights fight lies the future of freedom itself. Democracy cannot be a half-way house if it is to succeed in its world mission.

Civil rights involve the dignity of man. The millions of Americans denied these rights, or accorded them in half-measure, cannot forever be expected to remain quiescent. It is after all a hundred years since slavery was abolished in this nation.

The President of the United States has called upon the people to reaffirm the principles of equality which have made this nation the leader of the free world. These principles require that every citizen shall have the same rights as every other. The Constitution of the United States does not proclaim that the rights of some citizens shall be more equal than the rights of others.

The Supreme Court ruled as far back as 1945 that segregation in interstate commerce by the states is in violation of the Constitution. It ruled last December, that segregation in restaurants in Richmond, Va., interstate bus stations is illegal. These, and other rulings of the Court, are now the law of the land.

Supreme Court decisions and the Constitution are important in themselves, but are given meaning only in life itself. In exercising their legal right to desegregated travel, the "Freedom Riders" have done the nation a service since they have sought only to carry out the intent of federal law.

When the "Freedom Riders" were met with mob violence in Alabama, it was the mob that denied the Constitution and the law.

The "Freedom Riders" broke no law. In the light of this, the Alabama district court injunction against them punishes the law-abiding and denies them rights because they were the victims of unlawful violence.

In Mississippi, "Freedom Riders" have been jailed because they entered waiting rooms segregated by state law. This state law is clearly unconstitutional. True, the alleged charge against the riders is breach of the peace. But in refusing to leave the

segregated waiting rooms, the riders were within their constitutional rights. By ordering them to leave, local police in Jackson are in violation of federal law.

Beyond the issue of civil rights in the case of the "Freedom Riders" lies that of the primacy of the Constitution and federal law in areas where state statute is in contravention to them.

If the Supreme Court can be defied with impunity on the civil rights issue, so can it be defied on other issues. As organized labor well knows, it would soon be a victim of such defiance. Union members have a big stake in the primacy of federal law because if it can be denied, so will their right to collective bargaining.

Business has a similar stake since modern industry cannot exist without the protection afforded by federal law. Freedom of speech, assembly, religion, and of the press exist because of constitutional guarantees and they must exist for all or they will be denied on an ever larger scale.

The alternatives to effective federal law in constitutional areas are not pretty to contemplate. That which contributes to denial of the primacy of federal law weakens the foundations of the nation.

The Kennedy Administration has shown that it will move forcefully in the area of civil rights and that it will not tolerate lawlessness. Its job will not be easy or always politically pleasant. The great principles involved, however, leave little room for expedience or temporizing.

—I. U. D. Bulletin

* * *

A conservative is a man who is too cowardly to fight and too fat to run.—E. Hubbard.

* * *

HIGHER EDUCATION FOR SURVIVAL

DR. D. M. MORANDINI,
Educator, Engineer, Humanist, Leader
(Continued from Last Issue)

With all these, I only wish to mention here seven indispensable points of education, especially of higher education for survival:

1. **Social Goodwill.** This is comparable to the Golden Rule of many of the formal religions (not their practice, necessarily, but their principal teaching concerning friendship, love, living-together). It also tallies with the above mentioned scientific

integrity of the physical scientist. This is one of those emotional foundations of which Eric Fromm speaks, and without which no society can endure long.

2. **Integrated Knowledge.** This refers to the also mentioned "cultural background," both for the individual and for society as a whole. Complex modern societies demand a fairly well-rounded knowledge and understanding of the manifold structural, socially developed or newly introduced facets of civilization, of which the "blessings" (and adversities) of life of the individual flow, and—through him—return amplified into the social reservoir of general physical and mental well-being.

It seems to be very difficult, at first glance, to achieve such a wide and well-integrated cultural background. One may think that there are so many things to know and so many ideas to evaluate that, perhaps, no one can ever have a really well-integrated cultural background as an always dependable, inexhaustible treasure house of a rich and balanced life. This, on the surface, may be true. It will be surprising, however, to many of us who never had the good-fortune of integrated education, it may be a revelation for them to know how much of this general cultural background can be attained in a few years (of upper high school grades and starting college years) **without** burdening memory with inexhaustible details of never-ending information. **Basic** knowledge and preparation for satisfactory cultural background and inner life is not a matter of details; it is a question of well-directed presentation of happily and systematically selected **few** features of information and tools of evaluative ability; such education gives the individual those "large containers" of cultural development which, when first given, have small, but basic, content, and which then can be "filled" in a life time by the individual, because, in the same process, he also obtains the fundamental tools of critical evaluation, of ability to coordinate, and of constructive approach to whatever he will occupy himself with, professionally, informatively, culturally. Basic education for integrated knowledge must open for him the beautiful vistas of, and approaches to, creative specialization, philosophical evaluation, artistic appreciation and spiritual feelings of "unfoldment and belongingness" throughout his long and well-balanced, well-integrated later life. It is not **how much** one learns at the start, but **what kind** of attitude he develops, tools he acquires, coordinative abilities he develops!

Integrated knowledge is quite possible for most of us, it is a question of method and thought, not of innumerable details.

3. **A Non-Dogmatic (Open-Minded) Attitude.** While in mathematics and the physical sciences we observe objectivity and open-mindedness to a great extent, in many other fields of individual or social interest, knowingly or unknowingly, our judgment is often influenced by preferences and biases which stem from personal status and social environment. Thus our mind is "made up," partially at least, before having given a chance to ourselves to ascertain the pertinent "facts" and circumstances of a given case as objectively as possible.

Such attitude of preset feelings distorts our clear judgment, although it may be quite satisfying emotionally. The distortions that we develop or adopt in this manner often prevent much, if not all, of the otherwise possible and necessary communication with others who may have a different opinion or judgment of the same case, and with whom unbiased and bonafide exchange of opinion and belief would be, otherwise, socially and individually fruitful.

A dogmatic attitude not only prevents objective evaluation of whatever we examine with the intention of possible future action, but it even prevents the application of the "gnoti seauton" (know thyself) principle of the Greek philosophers. As it is so well known in psychology, most of our self-knowledge comes to us from the "mirror reflection" of ourselves from others. The vision of a biased (and usually also self-centered) mind is blurred to such reflections.

Without a non-dogmatic attitude—which one has to develop painfully by experience—the fruitful discussion of, and the preparation for settling of, social problems, international relation questions and the task of global cooperation for the removal of hunger, illness, poverty and illiteracy, as well as for the establishment and maintenance of peaceful relations are almost impossible.

4. **Valid Value Judgment.** This is a direct consequence of the previous points. Social values of the individual (and of society as a whole) must be arrived at by critical judgment, which is hardly possible if the individual or any public body which evaluates a given situation for action is guided by ill-will, ignorance or dogmatism. But "values"—the basic tenets of society or individual—are not merely the results of intellectual insight; in addition, that is beside being logically derived and

understood, they must be emotionally felt as well. They are not only our principles for action, but also constitute **driving forces** behind the actions, and give additional philosophical orientation, as well as artistic color to a worthy and dignified life.

5. **Specialization.** Integrated knowledge is the general educational background upon which worthy and contentful living and cooperative character develop. Specialization, when it fits well into this background, is the professional expansion of a part (usually a narrow field) of the cultural background; specialization alone, that is without culture, would make us only a **blind** social tool which could be easily abused—by ourselves or by others who may direct our actions, often without our knowing—and could be but partially useful, neutral or even detrimental to society. It is the integrated individual whose specialization advances man's material and cultural progress the most. Specialization is very essential; but a specialist without culture and social knowledge is really a very illiterate person. Proper education (often self-education) eliminates cultural illiteracy and prevents us becoming technological automatons.

6. **The Ability of Coordination of Viewpoints.** Even without much scientific knowledge and logical methodology, a "broad-minded person with good old common sense" endeavors to discover the reasons why other people of good will differ from him in the evaluation of life's problems and in social orientation and philosophical views. Already the philosopher Descartes stated that all men wish to see and do the right thing, and, for this purpose, they use "common sense" or what they believe to be this. Nothing seems to be so equitably distributed for man as is common sense, held Descartes, because no one ever seems to claim a lack of it.

Common sense, our every day coordinating tool, is a most valuable character feature of man and it is based on past experience. We know that something or some action is good or not, because we compare it to similar experiences in the past and judge the new case accordingly. Along fields where past experience is abundant, common sense is very competent to legislate. But along **new fields** (e.g. new discoveries in physics, as atomic energy or electronic phenomena, or entirely new social situations that are unparalleled in the past) **unaided** common sense must be carefully watched and checked, because otherwise it may lead to

"logically valid" conclusions which may prove to be useless or wrong in subsequent experience.

We must be extremely careful, and even suspicious of ourselves, when—in face of the differing opinions of many others with high integrity—we find ourselves unshakeably defending the "best" view which, of course, we have and the others lack. We usually insist that we are right, because our "unaided, past-experience common sense" makes the case as clear for us as anything can be, and shows us that others holding opposite, or seemingly opposite, views are totally or partially wrong. But it might be, if personal integrity is mutual, that our past experiences differ widely or that scientific coordinating ability is lacking on one side or an other or all.

The man of the twentieth century (perhaps more than those of previous ages) faces unparalleled problems and situations, in which—in order not to go astray—his common sense must be carefully **aided** by novelties that originate in the new situations themselves. How important this is, I wish to illustrate by a few examples from physics, in which science we used to have "the most certain certainties" during the last century in which scientists were dogmatic and still had those basic and unchangeable "truths" of science, many of which had disappeared since from among the modern and alterable truths of twentieth century science.

(a) Known to earlier scientists but not clearly evaluated and properly emphasized was the case of the "coordination of the path of the falling stone viewed from different viewpoints (the so-called coordinate systems of the various observers)."

What is the "real or true" path of a falling stone dropped from a fast moving train? Viewed from the train (the Earth is a train in the Universe), the stone falls along a straight line; it has been participating in the motion of the train before having been dropped, therefore it remains in the "straight-down view" of the sighter in the train, while falling; thus, from the train, the path is a straight line. But from along the embankment of the right-of-way the path looks and is a parabolic curve, something like a stream of water from a horizontally held water hose, because for the outside observer the stone not only "falls" but also participates in the motion of the train. How about a viewer looking at the event from a rotating merry-go-round? (Such as our rotating Earth). For him the stone "falls" on a curiously spiraling path! Which of these three paths is the **real, true**, or

absolute path? None! Each path is real from the respective point of view in which it appears to the viewer. The path is **relative** to the viewer, that is the bona-fide, objective (scientific) viewer, who—unprejudiced and well-informed as he is—knows well that one path is uniquely turned into an other as we are changing our **point of view** (coordinate system) from train to embankment to merry-go-round.

Thus, for the open-minded person, who also studies events, relationships and viewpoints carefully, statements of others who view the event or situation from a different physical or social "viewpoint" are not necessarily wrong just because they differ from his own. He investigates first (that is before forming a judgment) how the viewpoints are related to each other "in an objective sense" (or in as objective a sense as he can make it), and why others see the same thing differently. Only after a careful evaluation does he decide on the validity of the other differing (often contradictory) views and on the integrity of the other viewers whose knowledge and belief may differ from his essentially.

(b) An other example is the "relativistic shortening" (in the direction of motion) of objects moving fast relative to each other. The special relativity theory of Einstein—starting out with common-sense experiences and with the results of oft-repeated simple experiments—concludes, logically, in results which are in complete disharmony with the judgments of scientifically unaided common sense based on earlier traditional experience. When two scientifically competent persons, each holding a yardstick horizontally, pass each other with great speed, each will find that the moving yardstick of the other "shortened" in comparison to his, although the two yardsticks were equal when the two observers were at rest relative to each other. Well, this is contrary to common sense! Both sticks could not shorten relative to each other, we may say. However, (as Professor Teller likes to put it), common sense is wrong and Einstein is right! (Along fields where previous experience does not exist, unaided—scientifically not supported—common sense cannot legislate. This is the case with high speeds, e.g. 10,000 miles per second or more. And this is the case not only in many fields of electronics, atomic energy or "space travel," but also of the new social changes of the world, changes that result from new technology, new human aspirations and novel cultural shifts.)

These meager examples will have to suffice to illustrate how

careful and open-minded we must be in order to be able to judge others' differing knowledge, views and beliefs objectively and not to make up our mind at the outset that all others or many others are wrong when they do not agree with our "best" individual views,—physical or social! In private or public life or in international relations, the understanding of the views of others (the "transformation of coordinates" in the physical sciences) is extremely important for man if he wishes to remain alive and does not want to "liquidate" his society.

Education, esp. higher education, therefore, must impart to all students this method of objective judgment, this coordination of viewpoints, this ability to get along with others of differing but bona-fide views.

7. Objective Cooperation toward Carefully Selected Common Aims. Without all the previous six points, this cannot come about, whether for, and among, individuals or for, and among, nations. Unprepared ("uneducated," and we mean "education" in the above sense only) individuals or nations are notorious for holding that **their** views, attitudes and actions are **the** right ones, as distinguished from those of all others! No cooperation is possible under such conditions. "Absolutely right" people—whether in our own or in other countries—cannot agree on common social aims because they simply **know** that theirs is the only socially useful orientation. Differing others may be not only wrong (or ignorant) but probably they are also scoundrels. The possessor of "absolute truth" knows that no compromise and no agreement is possible with them. Such an unbending, self-righteous attitude usually leads to enmity toward, or contempt for, others, and prepares the way of chauvenism, isolationism, mutual distrust, armament race for "defense," "brinkmanship" and, eventually, commercial and shooting wars among nations.

Education,—education in the sense of this article—is one of the most effective preventatives against such individually subversive and socially destructive attitudes. Such education is not easy, not short, and—in a democracy—is, perhaps, the only safeguard, against mental warping and social disintegration. It is a powerful means to create interest and participation in work for general social welfare, material and spiritual. It takes those years of senior high school and those of the university to develop such socially healthy views and action-readiness in the youth of the world. (Guns and bombs will never do it!

Pitiful is the conceitedness and negativeness of the arm-race "defense" attitude, which short-sighted so called social leaders still continue to inculcate in the minds of the world's now maturing young people and young nations!)

On the contrary, the cooperative spirit of the well-informed will be able to select **common aims** for mankind, common goals toward which to work with united force and mind, despite the almost unbridgeable differences in philosophy, "ism" and social arrangement.

The humanists set out to find and realize such common aims. In closing, we wish to point to a few of them only, taken, as an example, from the list of aims of the Humanist World Fellowship: (a) Working for universal human rights as approved by the General Assembly of the United Nations at the Plenary Meeting on December 10, 1948, (b) the use of science to serve society creatively and constructively, (c) the establishment of scientific and humanistic education in schools and colleges, (d) the widest promotion of the creative arts, (e) a quickened conservation of the world's natural resources, (f) the inauguration of a worldwide economy of abundance, (g) the advancement of "good life" based on a morality determined by human experience of the past and by present scientific research, and so on.

With integrity and desire to survive, the bona-fide and well-prepared (well educated) coordinators of the world's "unbridgeable" isms and societies **can** and **will** find mutually supportable social aims for the survival and progress of mankind. Mere materialism, so rampant here and elsewhere, cannot do it. But humanism, with its goodwill and fostered scientific education, can, because it is a unifying force.

The road is long, however, and it cannot be successfully travelled in the companionship of selfish ill-will and dogmatic ignorance. Humanistic goodwill, intellect aided by scientific knowledge, mutually coordinating features in the necessarily differing (non-regimented) cultures, and universally coordinated value-judgments for social welfare must—for survival and progress—become our traveling companions.

These are some of the basic features of education, especially of higher education, for survival.

—D M M

* * *

Common sense is the knack of seeing things as they are, and doing things as they ought to be done.—C. E. Stowe.

LETTERS TO THE EDITOR

Dear Mr. Corson:

In "Letters to the Editor," Spring, 1961, H. J. N. of New York asserts that naturalistic, scientific, and secularistic beliefs have priority in Humanism over the individual's right of freedom of belief.

This is wrong. Human dignity in the individual and the freedoms of belief and conscience are to always have priority in Humanism. Humanism is not The Way of Better Beliefs and we must not corrupt it into becoming such. Humanism is for all humanity and is not just for an elite clique with "better beliefs." As Humanists, our concern is human welfare. We are to offer all people a brotherly means to achieve a better life. We are to do this regardless of each other's speculative judgments about reality. Our humanistic concern is neglected when we oppose each other over which way holds the truth.

H. J. N. feels that rational men should not be indifferent about the better beliefs grounded in reason and evidence. He obviously would have our cause stress those better beliefs. But in adopting that position, he ignores, as does a dominant number of Humanists, the fact that our cause is not doctrine, but welfare.

The humanistic answer to H. J. N. is: the humane man must not show indifference to man; human need must hold priority over any system of beliefs. We are not to indoctrinate humanity, but to help it. Humanity needs only to find unity in the practical consequences of behavior. We do not need a common abstract faith.

Our humanity lies in our tolerance towards other people and their beliefs. A humanist demonstrates his concern for other people when, in order to preserve their rights of belief, he does not assert his beliefs over their beliefs. Furthermore, his tolerant treatment of other people and their ideas is conducive to the use of the method of free inquiry which, it is found, produces the humanly-needed answers to many of life's problems. In an atmosphere of free inquiry each individual is capable of finding the way that best fulfills himself.

Now, as for the rational man, should not his better beliefs prove themselves in an atmosphere of free inquiry? There is no reason to give his beliefs priority in Humanism. All that is needed is the individual's freedom to search for knowledge.

Therefore, the Humanist World Fellowship's approach of presenting "Humanism as a scientific and religious philosophy which neither denies nor subscribes to any particular faith," yet "provides a common faith which all people can use to rise above the barriers of the sectarian beliefs that now divide them," and that emphasizes "cooperation with, rather than opposition to the traditional religions in an effort towards the unification of mankind" is both highly commendable **and valid**. Moreover, it is **invalid** to attach to the name of Humanism any creeds, whether they be naturalistic or supernaturalistic.

Yours for the Humanist Reformation away from Doctrinarism in Humanism. —Frederic Kruger

* * *

250 PROFESSORS CALL FOR ENDING OF HUAC

In connection with its continuing campaign to end the House Un-American Activities Committee, the ACLU in March issued a statement signed by 250 leading American professors calling for the abolition of the HUAC.

The statment declares that the Committee has "repeatedly undermined the freedoms essential for national well-being. . . . Because it continues to abridge the citizens' rights of free speech and association, we call upon the House of Representatives to vote it out of existence. To perpetuate this Committee is to perpetuate a threat to our liberties."

HUAC Chairman Francis E. Walter replied to the Union's statement with a letter asking for "the ACLU's position on this central question—Should persons subject to Communist Party discipline be permitted to teach in our educational institutions?"

In its detailed answer to Walter's query, the Union said, in part: "The ACLU does not oppose the ouster or rejection of any teacher found lacking in professional integrity. . . .

"The dispute which we have with your Committee on this particular problem arises primarily from our belief that the question of whether a teacher yields—either in his classroom teaching, his contacts with students, or his scholarly writings—to an outside discipline or commitment, and so violates his professional integrity, must be answered by the actual facts in the individual case—not by 'guilt by association.'

"Where there is substantial evidence that a teacher has perverted the academic process, we hold that it is the duty of the faculty and administration of his educational institution to make he required investigation (with scrupulous observance of due

process)—not the prerogative of a legislative committee. Where there is no such substantial evidence, the ACLU opposes the prohibition in educational employment of any person based even in part on his views or associations."

* * *

MORNING MUSINGS

Sunday morning before church meeting I saw and listened to a film on TV, then heard it discussed by a panel over a channel. Then I went to church, heard read "Carefully Taught" from South Pacific. No one is born with prejudice. It is a communicable disease. Prejudice against the minority opinion, the minority group, persons, institutions are taught. Who teaches? Parents, playmates, clubs, clans, gangs and preachers. All of us are members of some minority group.

A few of us gather Sunday mornings in the meeting-house and together chant, "We believe in the beauty of tolerance." As Paul Willard pointed out last Sunday tolerance is not enough. We need to go on to understanding and appreciation.

This does not mean cheap acceptance. It does not mean seeming to agree when we do not agree. It does not mean putting critical appraisal into mothballs. It does not mean everyone is right. But it does mean acceptance of non-conformity and the free competition of ideas.

The panel agreed that intolerance comes mainly from insecurity manifesting itself as fear, hate and possibly violence. Racism rests on insecurity. The activities of the HUAC rest on insecurity as do all red-baiting and witchhunting. Even my dog growls at strangers. Insecurity is almost universal. Some can transcend it most of the time, others only a little and still others must resort to a mental hospital.

—Harold Scott

* * *

WILLS AND BEQUESTS

You can help continue your support of the Humanist Way, naming the Humanist World Fellowship as a benefactor in your Will. Here is a suggested form of the Will:

I give and bequeath to the Humanist World Fellowship, a non-profit religious corporation, incorporated under the laws of the State of California, the following property (here describe property) to be used by the said corporation to promote Humanism in accord with the Articles of Incorporation through its publication and otherwise.

(Signed as required by the laws of your state.)

THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship is a non-profit, religious organization devoted to the extension of religious Humanism. Its activities are financed by the procurement of memberships, voluntary donations and legacies, all of which are income tax deductible.

The recent advance in the cost of labor and materials has made the rocky road of existence for liberal non-profit organs like ours even more difficult. Subscriptions for your liberal friends and advance payments on your subscriptions will help the Humanist World Digest continue to light the road ahead with its ever-burning torch, throwing the light of Humanism where darkness has prevailed.

We are, as all of you know, unsubsidized. You as a subscriber are our only dependable resource. You can also help in this all-important work by sending us lists of forward-looking people from churches, forums and other groups, or as individuals who may be interested in knowing about the Humanist World Digest and its consecrated work for personal and social values with which to govern life in the here and now. Won't you send us those names now?

MEMBERSHIP AND SUBSCRIPTION FORM

Please enter my membership to the Humanist World Fellowship including my subscription to the Humanist World Digest.

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TIME GROWING SHORT, ATTLEE WARNS

Clement Attlee, former British Prime Minister, warned in his speech to the UWF 15th General Assembly Banquet in Chicago that there may be little time left to replace rule of force by world law. Attlee said, "I wouldn't guarantee that you've got five years, ten years, much less twenty years to go on as we do today in a world armed, divided, and with the insistence of every country on its complete sovereignty."

The world's only hope for survival, Attlee noted, is the establishment of world law, supported by an international police force. He drew a parallel between today's resistance to world law and a footnote in British history when Members of Parliament objected to the establishment of the London police on the grounds that it was an infringement of civil liberties. (The Parliamentarians insisted they could protect themselves and not be subject to "low-born" policemen.) Attlee continued, "People say today the institution of a world police force would be an infringement of the liberties of the state and our sovereign dignity, but events forced us to surrender our sovereignty to do what we like because the streets were so dangerous . . . Today, all the nations of the world are jay-walking in a dangerous, busy thoroughfare. It is time to call the policeman to help establish the rules of the road."

Lord Attlee pointed out that nuclear weapons had made necessary a world governed by law. "National security can no longer be won by one's own arms. Year by year the power of mass destruction falls into the hands of less responsible hands. It is but a matter of time until some trigger-happy fool will blow the world to bits."

—Federation News Letter, June

STARR KING SCHOOL FOR THE MINISTRY
2441 LE CONTE AVE.
BERKELEY, CALIF.